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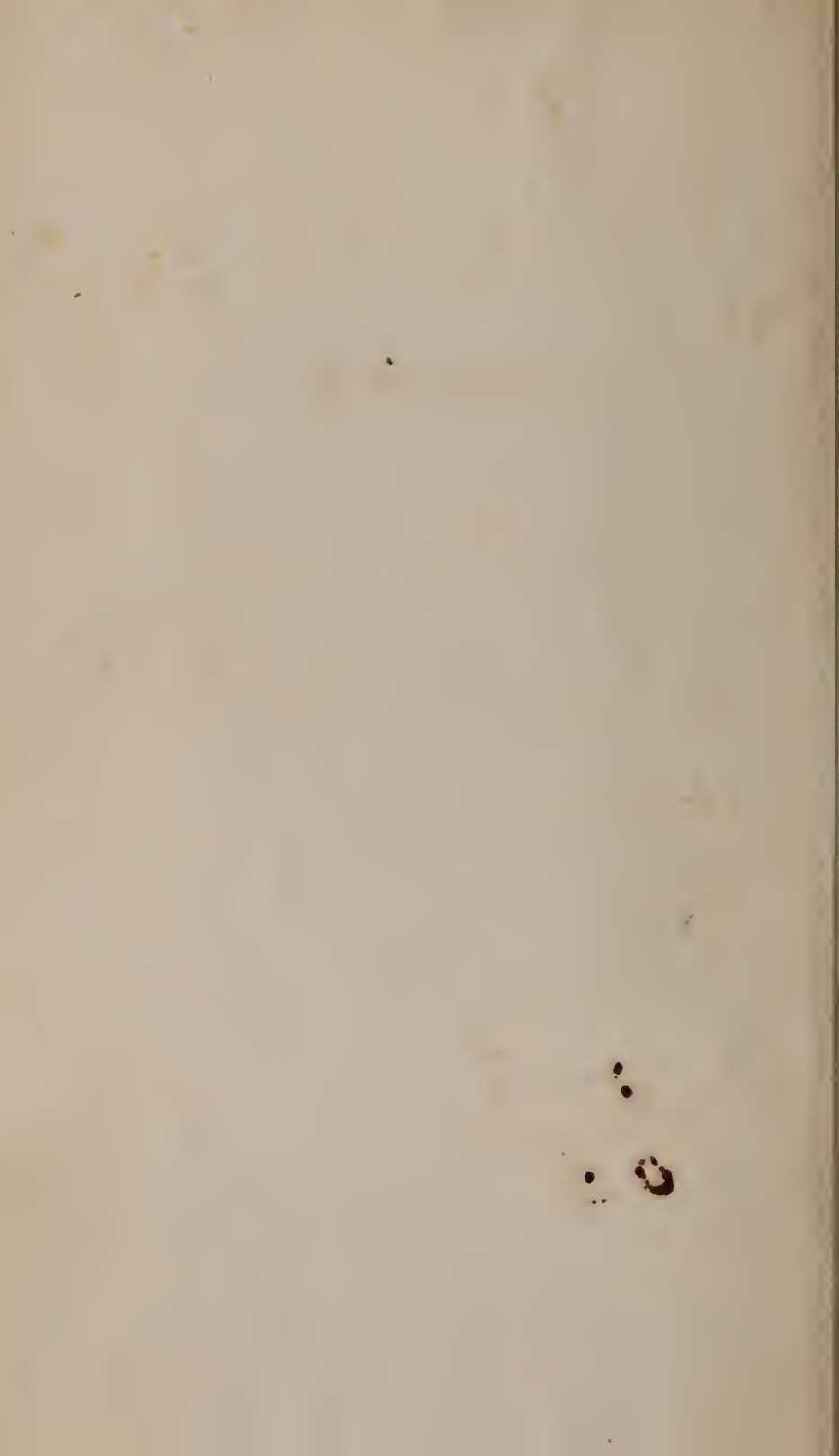
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THE

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AFRICAN REPOSITORY,

AND

COLONIAL JOURNAL.

VOL. XV.

PUBLISHED BY ORDER OF THE DIRECTORS OF THE AMERICAN
COLONIZATION SOCIETY.

WASHINGTON:

1839.

NOTICE.

To complete the volume to which this Index belongs, has been much desired, and has been in contemplation since the death of Mr. DUNN, the proprietor of the work at that time. But the unsettled state of the affairs of the deceased, and the slow process since in collecting the money due his estate, rendered it impossible to do so before this. It is hoped, however, that the volume being now complete, no further obstacles will be in the way of speedy collections, and that the orphan children of Mr. DUNN will thus be opportunely relieved.

To those persons especially who have been in the habit of preserving and having the Repository bound, for future reference, this title and index will be very acceptable, and of the greatest utility.

WASHINGTON, OCT. 4, 1841.

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VOL. XV.] Washington, June, 1839. [No. 10.

Published by James C. Dunn semi-monthly at \$1.50 a year in advance, or \$2
after six months.

NARRATIVE OF JAMES WILLIAMS.

A WIDE circulation has been given by the Abolition papers to a narrative of a person calling himself James Williams, filled with statements of the most inflammatory and improbable character, in relation to the owners of slaves at the South. We regretted the diffusion of this libel, as we do that of every publication calculated, like it, to excite angry feelings among our Southern brethren, and thus obstruct that union among good men in all quarters of the Union in philanthropic enterprises of a practical character. We also regarded the circulation of such a paper by the Abolitionists as being exceedingly impolitic, on the assumption that they sincerely desire the co-operation of the South in the extinction of slavery; for surely nothing has a less tendency to that result than accusations of the most atrocious description against Southern citizens. We abstained, however, from animadverting on the narrative, and therefore did not notice the official admission of its falsehood; which, after a considerable interval, and then not very cordially, was made by the Executive Committee of the Anti-Slavery Society.

It was with utter amazement that we observed, the other day, in the "Philanthropist," the leading Abolition newspaper in the West, published at Cincinnati, *by the Executive Committee of the Ohio Anti-Slavery Society*, advertisements, under date of May 7 and May 21, 1839, of the renowned narrative for sale. Among the works advertised in the Philanthropist of that date for sale, "*at the Ohio Anti-Slavery Depository*," is the "AUTHENTIC NARRATIVE of James Williams, an American Slave"!! As the Abolitionists are thus active in circulating what they have, in the most formal and solemn manner, repudiated as false and libellous, we deem it due to truth and justice to copy the official statement referred to. It is as follows:

[From the Emancipator.]

STATEMENT AUTHORIZED BY THE EXECUTIVE COMMITTEE.

About three months ago, the Executive Committee of the American Anti-Slavery Society appointed the undersigned a special committee to investigate, and report on, certain allegations, published, together with the testi-

mony to support them, in the Alabama Beacon, against the credibility of the "Narrative of James Williams." This they have done with the most cautious circumspection, inasmuch as the party whose veracity was called in question was absent from the country, and his aid in the investigation could not be had. The investigation was given to the public in the *Emancipator* of August 30th. It will be remembered that the objections taken were not so much to the force and applicableness of the testimony as to the *loose and suspicious form* in which it was presented in the Beacon. The material bearing of much of it was not denied, provided the *actual entity* and the *credibility* of the witnesses (of which the committee knew nothing) could be made to appear, in such a manner as to remove from them all reasonable ground of doubt or impeachment.

That the editor of the Beacon might be advertised of what—in the eyes of others, less excited by the subject than he appeared to be—was wanting to his testimony, the deficiencies were pointed out, and an opportunity thus afforded him of correcting any error, or supplying any omission, that might have occurred in the preparation of his cause.

Immediately on the publication of the statement, the undersigned individually addressed letters of inquiry to between forty and fifty persons residing in Virginia, Alabama, and elsewhere. Some of the letters were written in such a manner as not to disclose to those to whom they were directed the *object* of the writers in seeking the information requested, or their *connection* with the anti-slavery cause. Where these letters have been answered at all, it has been done, as it is thought, without any knowledge, on the part of the respondents, of such object or connection. This is mentioned, in the absence of any personal knowledge of the respondents possessed by the undersigned, to show that full confidence may be reposed in the sincerity with which their answers have been given. Other letters were written to persons who were made fully acquainted with the object of the writers and their anti-slavery connection. Where these have been replied to, it has been done in a manner not only unequivocal and direct, but respectful and courteous.

Letters have been received from the following persons in Virginia :

1. From Dr. John Brockenbrough, who has resided in Richmond forty years, and been long and extensively known as among the most respectable and intelligent of its citizens.

2. From John Ruthford, Esq. Mr. R. was born in Richmond, and has resided there ever since, with the exception of two or three years spent at Princeton College, where he was a class-mate and friend of one of the committee, and where he was considered, in every way, a young man of unusual worth. It is believed that he has maintained this character in his native place unimpeached up to this time.

3. From Thomas Miller, Esq., two letters have been received. It will be remembered that two communications from Mr. M. appeared in the Beacon. It was in this way the committee first became acquainted with his name. They take pleasure in stating—and in doing it explicitly—that they have ascertained, from various sources, that Mr. M. is not only all he represented himself to be in the communications referred to, but that, in Virginia, his standing is very high, as an upright and intelligent citizen.

4. From Hon. John Scott, judge of the sixth circuit court, residing in Fauquier county.

5. From William J. Dance, clerk of Powhattan county court.

6. From James Roy Micou, clerk of Essex county court.

7. From James R. Micou, father of the one last mentioned.

8. From John L. Pendleton, clerk of Caroline county court.

The committee know no reason for impeaching or suspecting the testimony of these witnesses, apart from the fact that they are slaveholders, and interested in the system whose enormities are exposed in the narrative.

The committee abstain from any detail touching the credibility of the greater part of the narrative that would unnecessarily protract this statement. They will only present the substance of the testimony furnished by the letters above cited.

1. There is an estate in Powhattan county, of but little value, called Mount Pleasant, but it has not been owned or possessed, in the memory of the existing generation, by any one bearing the name of Larrimore, or any other name resembling Larrimore.

2. No such man as the Larrimore described in the narrative, or any other of that name, has been known, at any time, to have resided either in Powhattan county, or in any of the neighboring counties, or in Richmond, either in summer or winter. There is but *one* family named Larimer (*none* named Larrimore) known as having resided in Virginia. This consists of two brothers only; one of them, a few years back, removed to Florida; the other is George T. F. Larimer, of Essex county—the same whose letter was published in the Beacon.

3. There has been no intermarriage between the Larrimores and Roanes, Brockenbroughs or Scotts, for the last fifty years, if ever.

4. The late Mr. Brockenbrough, of Charlottesville, never held a slave who was brother to James Williams.

5. Neither John Smoot, described in the narrative as a planter of Powhattan; nor John Green and Benjamin Temple, as administrators on the estate of the elder Larrimore; nor John Gatewood, as the master of Williams' wife, and as living about four miles from Mount Pleasant, are known as having at any time resided in said county or elsewhere.

6. Neither is such a man as Stephen Ransdel known ever to have resided in Caroline county.

7. Nor has John Scott, a respectable merchant of many years' standing in Fredericksburg, *ever resided in Richmond*.

There is but little, if any thing, set forth in the narrative, and denied in the letters, that can fairly be considered as matters *merely of opinion*, about which a person of hasty or weak judgment might be expected unconsciously to err. The statements are of *facts* on the one side, met by *absolute denials* on the other. That *one* of the parties has *intentionally* misrepresented, is placed beyond all doubt. The committee, called on, in the discharge of their duty, to say *which*, in coming to a decision, have scrupulously guarded themselves against the influence of the prevailing prejudice, which would lead them to decide *of course*, or hastily, against a *black*, where his testimony was contradicted by a *white*. Thus prepared, as they feel themselves to be, for impartially weighing *all the circumstances* of the case, they have been drawn fully to the conclusion that the statements in the narrative, so far as they are cited above, and contradicted by the writers of the letters, are wholly false, and therefore they cannot with propriety ask for the confidence of the community in any of the statements contained in the narrative.

Without waiting longer for answers to letters that have been addressed to several persons in Alabama, the undersigned presented, at the last meeting of the executive committee, a report in accordance with the opinion expressed above—whereupon, it was

Resolved, That the said special committee prepare, as soon as may be, a statement in relation to said narrative, to be inserted in the Emancipator; and that the publishing agent be directed to discontinue the sale of the work.

In accordance with this resolution the foregoing statement is submitted.

JAMES G. BIRNEY, }
LEWIS TAPPAN, } *Committee.*

CORRESPONDENCE BETWEEN MR. TAPPAN AND MR. KEY.

Mr. Key's letter to Mr. Tappan has, we are happy to observe, been republished in several northern prints, and well received by the candid and thinking part of the community. The following extracts are from two of the most respectable and influential newspapers in New England:

[*From the New Hampshire Gazette, May 14.*]

We have this day devoted a principal portion of our first page to the publication of an interesting correspondence between Rev. Dr. Tappan, a member of a committee from an ecclesiastical body in the State of Maine, and Francis S. Key, Esq., of Washington, D. C., on the subject of Slavery in the Southern States. We recommend the letter of Mr. Key, in answer to Dr. Tappan, to a careful and attentive perusal. Without expressing our opinion as to the expediency of the interference of the North at all, in the present stage of the business, we can entertain no doubt that promoting Colonization, in conjunction with the efforts of the South, is the only method in which the North ought to interfere, and the only way in which they can be useful in bringing the institution of slavery to a successful termination, or in meliorating the condition of the colored population. Mr. Key appears to understand perfectly the subject on which he writes; and we think that candid abolitionists, who may have imbibed prejudices against the South, from misrepresentations regarding their humanity in the treatment of the slaves, and who may have supposed it impossible that the purchase and holding of slaves, under any circumstances, could be exercised in consonance with the dictates of humanity, will rise from a perusal of Mr. Key's letter with different and more expanded views, and will be constrained to admit that the denunciations against slaveholders so profusely indulged in by abolitionists are unjust, impolitic, and calculated rather to defeat than to promote the professed object of the anti-slavery movements—that the slaveholders, as a class, are not those hideous monsters of moral deformity that abolitionists have represented them to be, but that they are actuated by the same feelings of humanity that prevail among the philanthropists of the North.

[*From the Christian Mirror, May 16.*]

INTERESTING CORRESPONDENCE.—The last number of the African Repository contains a correspondence between the Rev. Dr. Tappan, of Augusta, and Mr. Key, of Washington city. We have had oral and written requests to republish it in the Mirror, with which we feel disposed to comply. The dread of some quires of comment from various sources has been our only objection. This is now overruled by a probability that Dr. Tappan will himself continue the correspondence; and, as he is competent to make the necessary animadversions, we presume no others will see a necessity for interfering. He can do it through our columns, if he judges this to be the best method.

 TESTIMONIAL TO COLONIZATION.

At a meeting of (Old School) Gen. Assembly of the Presbyterian Church in the United States, held on the 18th day of May, 1839, in Philadelphia, it was, on motion of Dr. Alexander,

Resolved, That this Assembly approves of the object, and rejoices in the success of the American Colonization Society, and recommends to its Churches to take up collections for this Society on or about the 4th of July.

MR. BIRNEY AND THE SOUTH.

A letter from Mr. John G. Birney, lately published, shows that his affiliation with the patrons of James Williams' narrative has not rendered him utterly uncharitable to his fellow citizens of the South. While Gen. Winfield Scott was on his recent journey to Maine, a casual interview took place between himself and Mr. Birney, at which Gen. Scott related the circumstances attending the emancipation of a large number of slaves in Virginia. They are thus detailed by Mr. B. in a letter to the editor of the *Emancipator*:

"When the General was a lad, there was yet living—almost centenarian—an Indian woman, called Hannah, reputed a slave. Hannah had been unusually prolific in early life, and her descendants—all held as slaves—were now numbered by the hundred. More than thirty of them were held by Mr. Scott, the General's brother. The manner in which they came into his hands was not mentioned. It began to be whispered about in the neighborhood that Hannah's posterity was unlawfully held in bondage—as she, instead of having been made a slave under the Virginia law, which authorized the enslaving of hostile Indian captives, had only "taken up" (to use a slave phrase for marriage) with a slave, with whom she lived as a wife—remaining on the same plantation, and—for the permission to do so—performed servile work. The establishment of this fact was all that the courts of the State required for the liberation of all her descendants.

A suit was instituted, by the slaves concerned, for their freedom, and the necessary counsel employed. The chief out-door management—such as finding the known witnesses—searching out others—serving the subpoenas, &c. &c., devolved on Frank, an active, intelligent and faithful servant, of the number held by Mr. Scott. The General—as all the boys in the South used, in such cases, to feel, twenty or thirty years ago—became warmly interested for Frank and his plaintiffs. He would make the proper *memoranda* for him on paper—fill up his blank subpoenas—and do all for him that a young and unprofessional scribe could, to assist him in preparing his cause for a hearing.

Most of the witnesses—as might well be supposed—being very old, and scattered about the country, it was a matter of no small difficulty to secure the attendance of all of them at any one term of the court. Owing to their non-attendance, the case was continued several terms. A short time before the court was to be held, Frank would go to his master, and a conversation of this kind would take place:

'Master, I come to ask leave to go to serve my subpoenas.'

'Certainly, Frank, you can go, if you think it's time. With so much at stake for yourself and others, Frank, you ought to be diligent to secure the attendance of your witnesses.'

'I may stand in need of a little money, sir, to pay ferriages and other expenses occasionally.'

'True, Frank, you may; and here are five dollars for you. But how are you going?' 'Afoot, sir.'

'Would it not be better, Frank, to take a horse? You will be able to do your business and get back quicker. There's Roger—take him; and, as he must be fed too, Frank, here's as much more money as will pay his charges.' 'Thank'ee master.' (*Exit Frank.*)

At last, however, all the witnesses were forthcoming—were examined—old Hannah was proved never to have been a slave *according to law*—and, as *partus sequitur ventrem*, all her offspring was declared free. Frank came home from the scene of triumph, and announced his success to Mr. Scott.

'Well, master, we gained our cause.'

'Have you, Frank? Well, I have no doubt justice has been done. But what are such of you as are with me going to do with yourselves?'

'Why, master, as for us, we can't leave you.'

'But I cannot afford to pay you the wages you will expect, Frank.'

'Why, as to that, Sir, there won't be much in the way. We have thought—take us all together, little and big, old and young—we would be worth to you what we have been used to receive all along.'

'But, Frank, that will never do. I can't agree to that. You must have something for your work. I must pay you wages—at least, I'll try it for awhile.'

Mr. Scott accordingly made an estimate of what he ought to pay them, ranging from one to six dollars a month. These emancipated slaves remained with him *from that time until his death*, which took place a short time since, except when seeing one who, by his industry and enterprise, he thought could do better for himself—such a one he would always advise to seek other employment. It was only in this way that any left him. Since the death of his brother, General Scott had understood they were seeking places in the neighborhood—which, he supposed, they would easily obtain, because of the good character they always bore."

The correspondent of the Boston Christian Mirror, in noticing the New York anniversaries, thus speaks of the Colonization Society:

"In connection with the above notice of the Anti-Slavery meeting, I am induced just to mention that the Anniversary of the City Colonization Society was held last evening, and excited an interest unsurpassed at any previous time. That cause, it cannot be doubted, is not only gaining favor, but is firmly seated in the hearts of the most intelligent and sincere friends of the colored people. While listening to their report of proceedings, I could not but contrast the actual tangible good effected, with the constructive intangible accomplishments of the Anti-Slavery Society. Indeed, I wanted to ask this last for their *treasury report*, for I just then remembered that I never had seen an account of how its money was expended. Is it not proper that those who give money for Abolition should know what is done with it?"

DR. SAVAGE'S JOURNAL.

[Concluded from page 159.]

May, 1837. It is needless to say that I was deeply affected with his apparent kindness, and yielded to his request. He informed us that he had two places, either of which we might have for a site for a school-house.—Thinking it imprudent for myself, I requested Mr. T. to take a comparative view of them, whose report was that the one, formerly the site of the town, was admirably adapted to our purpose. It was elevated, embraced about twenty acres of good land, was planted with numerous bananas and plantains, having two streams of water running through it, and a fine landing place from the river. In the evening, I informed the king that I was ready for the interview, and desired to hear what he had to say further. I was fully satisfied that his desire for a school was real; and, though his dark mind could not comprehend the probable results, yet he seemed to have the good of his people at heart in the object. He agreed to furnish the timber, boards and native labor necessary in constructing a house, and to contribute the amount we might require for the support of their children. To give to the matter as much importance, and to our proceedings all the force possible, two instruments were concisely drawn up, embracing the points of agreement. Such papers are called by the Africans "books," and, in their es-

timation, possess a high degree of value, especially whenever they desire that the promises which they contain may be fulfilled. I endeavored to impress upon the mind of the king the purity of our motives, the various advantages that would probably accrue to the rising and future generations among his people, and the nature of the promise he was about to make, with the obligations. The papers were then signed, one given to the king, the other retained by myself. I was careful **not** to implicate myself in regard to the time when the school should be established.

It should not be forgotten that this man is a heathen, having no hope, and without God in the world, consequently under the influence of no moral principle. How far, therefore, these conditions will be fulfilled on his part, remains to be proved. One point, however, is gained. He is willing to have us "preach Christ and him crucified" among his people, and to have them instructed in the ways and works of Godliness! Nay, he is expecting it—waiting for it. The pledge I have given him is a solemn, an important one—as much so as the infinite value of the soul, the blood of Christ and the judgment day can make it. Who, O who will help me to redeem it?

Deh-neh is, we think, about forty miles from the mouth of the Cavally, and about the same distance, by land, from Cape Palmas. It is soon to be connected to the latter, by a direct road, and, consequently, will become, for some time, the most important town in the interior. Though other stations will hereafter be established beyond, yet we shall always find it necessary, from its relative position, to have one here, whether subordinate or not. It is situated among an extensive and powerful tribe, in a region noted for its wealth, is elevated, and abundantly supplied with good water. I could discover nothing in its vicinity unfavorable to the idea of its conduciveness to health, but much in this respect to recommend it for an interior station.

The only difficulty now in the way is the peculiar disposition of the coast people. They have ever been distinguished for their hostility to "bushmen." You can give no greater insult to an inhabitant of the coast than to call him a "bushman." It is equivalent to the regular term of "green horn," or a "Jonathan," in America. They have ever been in the habit of imposing upon them in trade. We have known repeated instances of the latter being robbed of his property when brought to the coast for sale.—There is therefore a strong opposition by the one to the improvement of the other, because, in the language of the former, "they will then sabby all the same as we"—in other words, will be able to detect their dishonesty! How far this opposition will affect our immediate movements, I know not; but, from the character of these Africans, our opinion is that no permanent or serious difficulty need be apprehended.

In consequence of my illness, I did not assemble these people as a body for religious services, as I intended, but spoke only to those who gathered around me. Their debasement will be spoken of at the close.

Saturday, 20th. Left Deh-neh this morning at half past nine. My health improved, though feeling unable to perform the journey on foot. I made a kind of "sedan" of my hammock and umbrella, which, borne upon the shoulders of two natives, alternating with others, proved a very comfortable mode of conveyance. It seemed a novelty to the Deh-nehans, and afforded them much amusement. I was accompanied out of town, I presume, by hundreds, men, women and children, shouting and clapping their hands to a degree inconceivable. It was a great relief when the last cry died upon the ear.

After proceeding one-fourth of a mile, or more, we came to the brow of a hill, constituting a part of the general elevation upon which Deh-neh and its immediate vicinity are situated. Here a scene was suddenly opened to

view, which I thought could not be surpassed in any country. I ordered my bearers to stop, that I might enjoy it. An extent of country, for miles, most beautifully diversified with hill and dale, was spread out before me.—Of this, hundreds of acres were waving with rice in all the profusion of nature. The graceful palm, scattered here and there, far in the distance, imparted to the scene a highly picturesque and enchanting aspect. My emotions at the view were indescribable. A feeling of gratitude swelled my bosom, that, in the providence of God, I was permitted to look upon it with an eye, not only of civilization, but also of Christianity. Oh! what ground, what single point can be assigned, in which the heathen would not be happier for the sanctifying, the elevating influence of the gospel?

Our way to the next town lay through fields of rice and cassadas, the latter of which were frequently enclosed with fences of native make. We observed many other indications of a nearer approach to the industrious habits of civilized life among this tribe than we had seen upon the coast.

Arrived at Querokah at a quarter past eleven; at Noway, or "Pumpkin-town," at half past one. These towns are small, the number of the inhabitants about five hundred. Noway is about twelve miles from Deh-neh.—Frequently stopped by women, as we passed through their rice-fields, begging for the sight of a white man for the first time. I was evidently an object of dread to many of them; for the slightest movement or look would cause them to start back or run away in fright.

Arrived at Barcaray, or Barracah, at two o'clock—entered the town beneath orange trees loaded with their golden fruit, about twenty miles from Deh-neh, and the same from the Mission. The inhabitants, those of Deh-neh and of the intermediate towns, as well as of some others not visited, are all included in the same tribe.

Our reception here was cold and inhospitable. Contrary to the usual custom, I was obliged to call for something to eat. A kid, lean, sick and "blear-eyed," was brought forward, as an index of their hospitable feelings. Such being the disposition of this people, I thought it best to go on to the next town, and there get refreshment; informing them of my object in leaving my native country and coming to theirs—the nature of my religion, its ability to improve their condition, and to secure their highest happiness.—After telling them that, whenever any of them should visit me, I should treat them kindly, and now freely forgave them for what they had done, we proceeded on to the nearest town, about three miles distant. Here we found a cheerful willingness to supply us with food. A thunderstorm arising, we concluded to remain the next day, Sunday. About the time of twilight, a deputation appeared, composed of the principal head-men of Barracah.—They seated themselves for some time in silence; at last, one spoke in behalf of the rest, saying they were ashamed of their conduct towards me, and were very sorry for it. They said the house, in which I then was, was too small for my comfort. I was sick, and it made their hearts feel sorry for me. I must go back—they would give me large house and plenty to eat, &c. I thought it too good an opportunity for making an impression favorable to the cause of my Master to be neglected, and yielded to their entreaties; although I believed them to be actuated wholly by feelings of jealousy towards those among whom I had already located myself, and a desire to receive my "dash" for themselves.

Sunday, 21st. Last night, in returning, was overtaken by a violent rain-storm, and very much wet. Not so well this morning; could not assemble the people in the "palaver-house" for worship, but spoke to as many as could get into my house, from time to time, through the day. The king and head-men professed to be convinced of the absurdity of their fetichism, and promised to destroy all their "gregrees."

Their moral degradation is great, very great; and I felt my Christian sympathies exercised in their behalf to a degree beyond my physical strength. Though their case presents a barren soil indeed, yet the sweet reflection accompanied my efforts, that, as God was able of the very stones to raise up seed unto Abraham, so could he cause the doctrines of his blessed gospel to take effect in the hearts of the heathen; and never can we have a deeper sense of our own utter inability to this end, and of the necessity of God's sole power, than on such occasions.

Monday, 22d. Endeavored this morning to obtain an accession to the number of our scholars. The king had already freely promised us his two daughters, with the consent of their mother. His conduct in the affair will serve to illustrate the treachery of the native character, and one of the obstacles in the way of the missionary.

The first thing required by the king was, that I should give him a "book," or paper, certifying that I had been well treated during my stay in his town. This I did, so far as my conscience would permit. He seemed fully satisfied. His two children were then brought forward by their mother, in high glee. A small present, according to the usual custom, was given to the mother, the two children having been previously put under the especial care of two of our party. But, notwithstanding all our prudence, made necessary by our actual knowledge of the native character, they disappeared in almost the "twinkling of an eye." The reception of the present by the mother, it seems, was the signal for decamping; and, while our attention was but momentarily diverted, the objects of our benevolence withdrew. One should have the eyes of an Argus in dealing with these natives. Nothing short of the converting, restraining, elevating influence of the Holy Spirit in their hearts, can ever erect a sufficient barrier against the torrent of superstition, selfishness and absolute covetousness which now originates their motives and impels them to action.

The king at first professed perfect ignorance of the absence of the children, but still he made no effort towards their return. When I perceived it to be a hopeless case, I then demanded the paper I had given him for good treatment, and also the present. But these, being the principal objects for which he had manœuvred, were also refused. He pretended that the mother was unwilling to part with her children, of which no hint had before been given. But the cloven foot appeared under his desire to get another dash. I left him with true sorrow of heart, after endeavoring to show him the wickedness of his conduct and the purity of our design.

Arrived at Nessaka at about four o'clock, after a walk of two hours. This town is about eight miles from the Mission. Its king possesses a great deal of ill nature, and little spirit of hospitality. He is the only man I have found in Africa who, upon being asked if he desired to have his people instructed, has answered "No!" Upon further inquiry, I found his refusal to be based upon a fear of King Freeman, of Cape Town, at Cape Palmas. "If he have school," (to use the words of the interpreter,) "coast people make palaver for him." This is but another illustration (daily becoming more and more evident) of the slavish and debasing fear in which the poor "bushman" stands towards the coast people. He is the subject of cruel exactions and constant imposition, and ever will be, till the redeeming influence of the gospel shall have introduced higher motives and purer principles of action.

23d. Had a sleepless night, occasioned by the smallness of my hut, and groans of distress in an adjoining house. Upon inquiry, this morning, found that some one had died. On such occasions it is their custom for the relatives and immediate friends of the deceased to assemble around the sick, and moan incessantly until death shall come to relieve the unfortunate being. This mourning has been compared to the "weeping and wailing" of the lost,

and most surely I never before heard sounds which came so near to my conception of the infernal world.

Left this place about eleven o'clock. Our way for about three miles lay through a dense forest of large and lofty trees, and for the remainder through meadows, which, two or three years before, had been planted with rice and cassadas. At two o'clock, the Mission came in view—a spot which, in my eye, is the loveliest in the world. In some way unaccountable, the news of our approach had long preceded us, and our little missionary flock came bounding forward with all the characteristic demonstrations of a joyful reception. The degree and nature of my happiness at this moment can be conceived only by him who has been similarly situated. The wings of divine protection seemed to have shielded our little “vine,” while the very dews of heaven appeared to smile upon its buddings. May God, in his own good time, bless it, and thus show to the world that it is of his own planting.

In the course of this short circuit, I passed through, and in view of, twenty native towns, each containing from five hundred to two thousand inhabitants, and, in the aggregate, not less than fifteen thousand, who could give employment to fifteen missionaries and teachers. The section embraced by this tour constitutes one-third of a semi-circle (having the Mission for its centre) which contains a population not less, I should think, than sixty thousand souls, who would to-day gladly receive sixty Christian teachers. “Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.”

Need I call any further attention to their moral condition, to show their need? The fact that every town I visited was clothed in the darkest habiliments of superstition should suffice. The fact that “God is not in all their thoughts” should give force to my appeal. But, when it is recollected that they rob God of all those attributes which make Him terrible in justice and lovely in mercy to the undying soul—when it is remembered that, in all their religious views and practices, they place the devil upon the throne of Jehovah, and live and die only in reference to him—surely nothing more need be said to any who is washed in that fountain which is opened for sin and uncleanness, no other motive can be required, in view of such truths, than what the command of heaven involves: “Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.”

While in Del-neh, a woman had fallen under the suspicion of her husband; twice was she rescued by us from the dreadful punishment inflicted in such cases, viz.—thrusting her hands into a cauldron of boiling oil! If the wretched victim escape without denuded flesh, (more often bones, in reality,) she is pronounced innocent; but, if not, guilty! In the latter case, the administration, to death, of the horrible “red water,” or “sassy wood,” is sure to follow. They acknowledge, in general, but two causes of death, viz.—old age and witchcraft. The consequence is, that all not dying from the former are subjects of the latter. The punishment of witchcraft is death by “sassy wood.” How many, then, must necessarily thus die yearly, monthly, nay, daily, in this benighted land!

In Barracah, I saw an enclosure, about four feet in diameter, and as many in height, made of sticks, and filled with beach sand, brought, upon the heads of natives, from a point thirty miles distant. I approached, and, putting my hand into the sand, asked what it was for. An exclamation of horror burst from the surrounding crowd, and all seemed to look as if they expected me “to swell, or fall down dead suddenly;” but, after they had looked a great while, and saw no harm come to me, they changed their minds, and concluded that “black man’s fetish no fit white man.”—“Fetish no be for white man,” say they, whenever the folly of their superstition is fully demonstrated—“Witch can’t touch him.”

It seems that this was the public fetish of the Barracah people, and had been placed in the centre of the town, that it might equally exert its influence over the whole !

When I think upon the perfect holiness and justice of God—how he made the first man in his own image—when I think what he must necessarily require to obtain his favor—and when I can discover not a feature of the second man, a child of grace, the “new man in Christ Jesus,” but a wilful continuance in what God hates and threatens with his most direful judgments—I can but record it as my solemn conviction, my firm belief, that these heathen are daily sinking into hell ! “Be not deceived ;” “neither fornicators, nor idolaters, nor adulterers, nor thieves, nor covetous, nor drunkards, (nor murderers,) shall inherit the kingdom of God.” If this be the voice of God, then, I can see no hope for the thousands and tens of thousands around us. “They must be washed, they must be sanctified, they must be justified in the name of the Lord Jesus, and by the spirit of our God.” But how shall they believe in him of whom they have not heard ? and how shall they hear without a preacher ?

FOURTH OF JULY.

It has been our custom on the approach of the anniversary of American Independence, to invoke the aid of the Clergy of the various Christian denominations throughout our country, in behalf of African Colonization.—These appeals have seldom been unheard; and to the efforts of Ministers of the Gospel in submitting to their respective congregations on some Sunday shortly before or after the Fourth of July, the claims of the American Colonization Society, much of its success is to be ascribed. We cannot again call the attention of the Reverend Clergy to this subject more appropriately, than in the terms employed by the Society’s Agent for Virginia, in addressing the Clergy of that State. His address is as follows :

TO THE CLERGY OF VIRGINIA.

For a number of years, it has been usual on the Sunday immediately preceding or succeeding the 4th of July, to raise collections in the churches of Virginia, for the benefit of the State Colonization Society. It is believed that an attempt to remind you of this laudable custom will not be construed into an act of presumption. The writer indulges the conviction that every member of the distinguished order he addresses will be faithful to this cause, which is fast rising on the scale of a benevolence that expands itself for the good of nations.

The clergy have civilized Europe. Philosophers and historians have not only conceded this point, but they have placed it above contradiction. Are we willing, then, that civilians, legislators, and merchants should be contending in the race of African civilization, without an effort on our part to reach the goal which they have set up in the light of the tropics.

The cause of Colonization has been called a clerical scheme. Some who have never examined the crusades in the lights of philosophy, have likened its agents to the hermit of Amiens. But this scheme was not invented by the clergy. The men, who, in 1789, founded the colony of Sierra Leone, were of the laity. Marshall, Madison, Clay, Mercer, and Tyler, belonged, and belong to the same order; and by these men has our aid been invoked. Let us prove ourselves worthy of the invocation.

The Colonization scheme has never forfeited the confidence of any denomination. The Episcopal Church has acquitted herself well in this enter-

prise. It requires but a slight acquaintance with history to know how energetic the Anglican Church has been in the execution of great and good schemes. Every student understands and appreciates her connection with those events which introduced the Reformation, the number and the majesty of her martyrs, the richness and the purity of her literature, the solemnity of her forms, and the retreats which for ages she has furnished to unpretending piety. In our own day Henry Martyn has braved Mohammedanism in the capital of Persia, and made the forms of Christian devotion to supplant the mutterings of idolatry. At this moment, Savage and Minor are unfurling the standards of the Anglo-American Church on the confines of Liberia.

The ministry of the Methodist Episcopal Church have been true to this great cause. What then will the Angels say, should they now relax their efforts, and permit those Christian colonies to die. Will they, can they, consent that the flocks which missionaries have collected in Liberia shall be scattered? Will they permit the green fold which their brethren have reclaimed from the wilderness to be given back to wolfish paganism? This cannot be allowed by the successors of Wesley, who, as a scholar, enlightened the university of Oxford—who, as a reformer, agitated nations—and whose life was a long-drawn picture of generous philanthropy.

The ministry of the Baptist Church have done much for Liberia, and they will accomplish more, presiding as they do over numerous congregations. There are whole churches in Liberia of a kindred order to those over which they rule. The statement of this fact is enough to enlist their best efforts. If not, let me fix their attention a moment on those models of philanthropy which have been visible in Hall, Fuller, and Pearce. The mantle of Carey, who provided moral germs which have borne salutary fruits in India, has been deposited among their archives. Standing among the vibrations of the chord which he struck, they cannot be indifferent to the destinies of Liberia.

To the ministry of his own church, the writer is privileged to speak.—When did the Presbyterian Church draw back at the call of benevolence, or when were her ministry startled at any enterprise because of the magnificence of its design or the difficulty of its execution. History associates your predecessors in the sacred office with the classic environs of Geneva; with the towers of the Alps; with the vine-clad hills of France; with the universities of Holland; with the literature of the Culdees; with the Shamrock of the North of Ireland; and with Scotland, whose people live in the shadows of august mountains. Will the possessors of such a heritage achieve nothing for Liberia?

This brief address has not been dictated by a desire to escape those toils which are incident to an Agency. Any toils are cheerfully encountered, whether on the east or west of that mountain which divides the surface of the State, but supplies from its devious chain links of sufficient power to unite this commonwealth in any great design. Nor has it been dictated by desire to be conspicuous; for the time is coming when one diamond mark in the temple of philanthropy will be worth incalculably more than the most elevated niche in the temple of fame.

THOMAS B. BALCH, *Agent of the Va. Col. Society.*

FORMATION OF NEW-YORK STATE COLONIZATION SOCIETY.

Consistory Rooms of the Refl. Dutch Church, New York, May 8, 1839.

A convention of the friends of the Colonization cause in this State was organized, pursuant to previous notice, by the appointment of the Rev. Dr. De Witt, Chairman, and the Rev. Alfred Hough, Secretary. After which, the meeting was opened with prayer by the Rev. Arthur Burtis. It was then *Resolved*, That the convention consist of all those persons who present their creden-

tials as delegates from the different parts of the State, and also that those friends of the cause present, who are without written credentials, be invited to participate in the deliberations and doings of the convention.

Whereupon, a highly respectable number of delegates, from different parts of the State, presented themselves, and were enrolled as members.

On motion of the Rev. Dr. Proudfit, it was

Resolved, after a free expression of views on the subject, That, in the opinion of this convention, the cause of Colonization will be advanced by the formation of a State Society—as thereby the views of its friends may be more fully communicated to each other, and their more efficient co-operation secured.

On motion, it was

Resolved, That a committee of six be appointed to prepare and report a constitution for a State Colonization Society.

Rev. Dr. Spring, Rev. Mr. Copp, Dr. Reese, Rev. Mr. Hough, Rev. Mr. Chase and Rev. Mr. Burtis were appointed that committee.

Convention then adjourned, to meet again, in this place, at 6 o'clock, P. M. Closed with prayer by the Rev. Mr. Pinney.

6 o'clock, P. M. Convention again assembled, and proceeded to business.

The committee to whom was referred the preparation of a constitution for a State Colonization Society, made a report, which was accepted, and, after being read and considered, article by article, was unanimously adopted, and is as follows :

CONSTITUTION OF THE NEW YORK STATE COLONIZATION SOCIETY.

ART. 1. This Society shall be called the New York State Colonization Society, and shall be directly connected with the American Colonization Society, on the principles of its constitution.

ART. 2. This Society shall be located in the city of Albany.

ART. 3. Any person may become a member for life of this Society by the payment of thirty dollars, or a manager by the payment of one hundred dollars, or a patron by the payment of one thousand dollars; and the President of any local Society, auxiliary to this Society, shall be ex-officio a manager of this Society. Any individual may become a member of this Society by contributing any sum to its funds annually.

ART. 4. Any minister of the gospel may become a manager for life by the payment of fifty dollars.

ART. 5. The officers of this Society shall be a President, Vice Presidents, and thirty Managers, a Corresponding Secretary, a Recording Secretary, and a Treasurer; of which Board, when regularly convened, seven shall form a quorum. The President, Vice Presidents, Secretaries and Treasurer shall be ex-officio members of the Board of Managers.

ART. 6. The Board of Managers shall meet, on their own adjournment, to transact the business of the Society; and the first meeting shall be on Monday, the 13th inst., at 10 o'clock, A. M., in the city of Albany, at the session room of Rev. Dr. Sprague's church.

ART. 7. The Treasurer shall keep the accounts of the Society, shall take charge of its funds, and hold them subject to the order of the Board of Managers.

ART. 8. The Corresponding Secretary shall conduct the correspondence, under the direction of the Board of Managers; and the Recording Secretary shall keep the minutes of the Society, and of the Board, and give notice of all meetings.

ART. 9. There shall be an Executive Committee, consisting of seven members, appointed annually by the Board of Managers, from their own number, whose office it shall be to transact the ordinary business of the Society, and report to the Board of Managers an account of their transactions—four of whom shall constitute a quorum; and the Corresponding Secretary shall be ex-officio a member of this Committee.

ART. 10. The patrons and managers for life of this Society shall be ex-officio members of the Board of Managers, and shall be entitled to meet with the Board, and unite in the discussion of any subjects presented to them, but not to vote.

ART. 11. The officers of this Society shall hold their places for one year, and until their successors are duly chosen.

ART. 12. This Society shall hold its annual meeting at such time and place as the Board of Managers may direct, to receive the annual report and elect officers; it may also hold occasional meetings in other places throughout the State, as the Board of Managers may authorize.

ART. 13. The Board of Managers shall have the power of filling all vacancies in their own body; and if any member is absent from three meetings in succession, without a satisfactory reason, the Board may pronounce his seat vacant.

ART. 14. This constitution shall not be altered, except at an annual meeting of the Society, and by a vote of the majority of the members present.

On motion, *Resolved*, That Rev. Moses Chase, Anson G. Phelps, Esq., and Rev. Dr. Proudfit, be a committee to *nominate* the officers of the State Society, and that they report to-morrow morning, at 9 o'clock, in this place.

Convention adjourned till to-morrow morning, at 9 o'clock.

THURSDAY MORNING, MAY 9, 1839.

Convention assembled in the consistory rooms of the Reformed Dutch Church, pursuant to adjournment, and was opened with prayer by the Chairman.

The committee to whom was referred the *nomination of officers* for the State Society, presented a report, which was accepted and adopted, and is as follows:

President—Hon. Archibald McIntire. *Vice Presidents*—Wm. P. Van Renssalaer, Esq., Hon. David Buel, Hon. Asa Fitch, S. Newton Dexter, Esq., Rev. Nathaniel Kendrick, D. D., James Pumpelly, Esq., Hon. Jacob Sutherland, Nath'l W. Howell, Esq., Harvey Ely, Esq., Herman Camp, Esq., Hon. Samuel Nelson, Wm. M. Oliver, Esq., Albert Porter, Esq., Rev. Mr. Shelton, Isaac W. Bostwick, Esq., Hon. John Fine, Isaac C. Platt, Esq., Hon. Edward Howell, Hon. Reuben H. Walworth, Hon. A. Loomis, Hon. N. P. Tallmadge, Hon. T. Robinson, Hon. Erastus Corning, Hon. Hiran Denio, Hon. Henry a Foster, Rev. Eliphalet Nott, D. D., Rev. Simeon North, Pres't of Hamilton College. *Corresponding Secretary*—Rev. Isaac N. Wyckoff, D. D. *Recording Secretary*—Gideon Hawley, Esq. *Treasurer*—Thomas J. Olcott, Esq. *Managers*—Rev. J. N. Campbell, D. D., Rev. B. Sprague, D. D., Rev. Andrew Yates, D. D., Annanias Platt, Esq., Rev. Horatio Potter, D. D., Gen. J. A. Dix, Richard V. De Witt, Esq., Joseph Russel, Esq., Rev. W. D. Snodgrass, D. D., George Vail, Esq., Wm. Reid, Esq., Wm. Tracy, Esq., Rev. John W. Fowler, Rev. Moses Chase, Rev. Henry Mandeville, Joshua A. Spencer, Esq., John F. Seymour, Esq., Wm. Olcott, Esq., Rev. David L. Ogden, Rev. Gilbert McMaster, D. D., Rev. Joseph McCarroll, D. D., Rev. Reuben Smith, D. D. Barnard, Esq., Bradford R. Wood, Esq., Wm. C. Miller, Esq.

The minutes of the Convention were then read, approved, and ordered to be published; and then the Convention adjourned *sine die*.

THOMAS DE WITT, Chairman.

Alfred Hough, Secretary.

ARRIVAL FROM LIBERIA.

The Spirit of Missions for the present month contains a letter under date of Dec. 1838, from the Rev. John Payne, attached to the Episcopal Mission at Cape Palmas. This letter is presumed to have been brought by the Brig Oberon, which is stated by the Baltimore Patriot to have recently arrived with despatches from Gov. Russwurm representing the Maryland Colony to be in a prosperous state. We have as yet seen nothing farther in relation to these despatches. The number of the Spirit of Missions before referred to, has the following remarks:

“CAPE PALMAS.—Accounts have been received from this mission up to the latter part of December last. The difficulties existing between the coast natives and the bushmen, and the misunderstanding for a time between native Cape Town and the colonists, had led to the murder of three members of a colonist family before alluded to, and also to the death of several of the Cape natives. The former scene of horror was witnessed by the mission family; and such events, with subsequent fears for the safety of the mission, may be conceived better than described. These occurrences, taking place in July, had passed away, and a good measure of tranquillity again prevailed, with the prospect of increased usefulness. The efforts for the interior were, however, for a while suspended, and the attention of the mission directed to a coast town to the northward of Cape Palmas, and distinct from the colony. The health of the members of the mission, which had been, in several instances, much impaired, was, at the latest date, restored. Preparations had been made for the reception of Dr. Savage and others, who sailed in the Emperor.”

Since the above was in type, we have noticed an extract of a letter from the Rev. Dr. Savage, dated on board the ship Emperor, Monrovia Roads, 22d January, 1839, announcing his arrival there, in health and safety, early in the morning of the 19th of that month, after rather a boisterous and unpleasant passage of 38 days.

The following letter from Liberia is addressed to the editors of the Christian Advocate and Journal :

Dear Brethren: While the glad tidings of salvation are sounding from the different parts of our Zion, it gives me pleasure to inform the public, through the columns of your widely circulated paper, that Maryland, in Liberia, has also been visited. We cannot, with some of your more successful correspondents, tell of scorns, because the work among us has not been of that sweeping character, levelling all before it; but the Spirit has "distilled upon us as the dew, and as the small rain upon the tender herb." In the beginning of the year, a large measure of the spirit of prayer was infused: this was followed by a strong conviction of the possibility and importance of holy living, together with an outpouring of the Spirit of wrestling, agonizing supplication for a closer walk with God. As might be expected, the hopes of the little society were raised proportionably high; but subsequent events discovered that the Lord was preparing his people for the furnace, and not for such an immediate display of his powers as they had anticipated. A season of unprecedented scarcity of provisions ensued, succeeded by a breach in that state of amity and good feeling which hitherto had subsisted between the colonists and natives of this place, and soon assumed so hostile an appearance as to render it often impracticable to assemble for public worship by day, and entirely to suspend our meetings at night. The laboring class of the community, in view of the well known character of native warfare, and the threats which were openly made to seize upon, abuse, or kill, any that might be found within the precincts of their respective territorial limits, were obliged, as they regarded their safety, to abandon those lucrative employments by which they supported both themselves and their families. As they had few means in advance, their resources were soon exhausted, and thereby the procurement of such things as were exposed for sale at a large advance rendered extremely difficult. This, together with some other disturbances which it is not my province to mention, rendered the picture, to the minds of many of the most enterprising of the colonists, very dark and discouraging. Prayer, however, was made at night, when the guards were posted, and in the morning, before they dispersed, by some of their number, that the colony might be spared, and that a better state of things might soon relieve the minds of the people from that anxious suspense from which they desired to be free. So great was the excitement, that a martial law was passed, that all the men, except in case of sickness, should take their regular turns each night at their post, boys of sufficient age and infirm men not excepted; which, of course, in a short time disqualified them for any thing like business, and, together with the unmitigated scarcity alluded to above, invested every thing with an exceedingly gloomy aspect. God, however, did not long appear inattentive to the cry of his people, nor neglect to brighten the picture by at least partially removing the occasion of their fears. It was instructive to watch the work of grace in the hearts of many of our little society while undergoing these trials, and to observe, as it finally proved, that, like an injured vessel, they were only thrown down to repair. About two months elapsed before things began to assume much promise of exemption from no very distant hostilities, and revive the hope of an immediate return of peace and safety to the bosom of our very generally agitated colony. I would not by any means convey the impression that there was any fear of being conquered by the natives, in case of attack, if but the shortest notice be given; but fears of surprise were not groundless, and some terrifying and deeply revolting circumstances had but just occurred, which greatly served to enhance them. You cannot easily conjecture with what gratitude we hailed the removal of so ominous a cloud, foretokening, with such seeming certainty, calamity and peril to our infant community. But, God be thanked, we are continued to see not only many among us improved in their piety, but to see also lost sinners brought to terms of peace with God, and into the enjoyment of the Christian religion; so that, whereas we reported last year but 78, now, although five have died since (most triumphantly) and eleven have been expelled and dropped, we have in society and on probation for full membership, 105. All this year's increase, however, have not been converted—about 14 emigrated from the United States. I would not be understood to say that the scarcity above alluded to was strictly unavoidable, because I am quite confident that a man of industrious and economical habits, with few means, but a common share of health, if he cultivate the lands presented him by the society, need not be apprehensive of the want of such vegetables, and that too in large abundance, as are indigenous to the climate. But in the case above stated, the settlers had failed to give that attention to agriculture which even their circumstances required at

their hands; consequently, any efforts that they could make at such a time would not be sufficiently seasonable to provide against an emergency of so difficult removal. Great benefit I believe to have resulted from that pressure, as it awakened resolution to be, as far as possible, independent of the produce raised by the natives, and the present appearance of many of their farms shows that their expectations will not be cut off.—Many families in this place live, if not in affluence, certainly in great comfort; and this, I believe, nearly all may do. Some in every part of the world are indolent or unfortunate, and therefore uneasy and discontented. Such instances, however, need be comparatively rare here. O sirs, let me add, send us over the people, follow them with the missionary and the well qualified school teacher of truly missionary spirit, and the means of ample and respectable support, without which his hands will not be likely to be strong, and the books, and you need not fear; you will have the prayers and blessing of the poor. Thus may you “make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.”

I am, Messrs. Editors, your most obedient and respectful servant,

FRANCIS BURNS.

Mount Emory, Cape Palmas, Jan. 1839.

LATE FROM SOUTH AFRICA.

The long continued war between the Dutch emigrants and the native chief Dingaan, in the Natal country, has at last been brought to a close, for a time at least, by the defeat of the latter, and the capture of his capital, the name of which is Umkunglove. The emigrant force consisted only of 460 men, commanded by Andries Pretorius. The battle was fought on Sunday, December 16th; the Zoolus making the attack. Their loss was about 3000 killed, while of the emigrants not one was killed, and only 3 wounded.

After the battle, Dingaan set fire to his capital and fled. The conquerors found there the bones of their countryman Retief and his companions, murdered by Dingaan some months before, which they buried.

Port Natal had been taken possession of by a British force, which would hold it until instructions should be received from England. Martial law was proclaimed in the port, and the surrounding territory for two miles.—*New-York Commercial Advertiser.*

CONTRIBUTIONS

To the American Colonization Society for May.

Collections.

By Capt. Geore Barker, Agent, Saco, Me., \$50, Portsmouth, N. H., \$50, Dover, N. H., \$50, South Berwick, Me., \$50, -	\$200
By Rev. Charles Cummins, Agent, Orange Co., N. Y., including the sums to constitute Rev. Robert P. Lee, Jr., of Montgomery, and Rev. James R. Johnston, of Goshen, life members, -	300
Farmington, Ten., Bethbeira Ch., by Rev. T. J. Hall, -	5
Louisville, Ky., St. Paul's Ch., by Rev. B. O. Peers, -	10
Jeffersonville, Ia., Dr. Merriwether, by G. W. Fagg, -	5

Auxiliary Societies.

Sangamon Co., Illinois, Colonization Society, by Porter Clay, Esq., Agent, -	145
Morgan Co, Ill., do. do. by do. -	86
New Jersey State Colonization Society, (omitted in April,) -	300
Hamilton Co., O., do. do. by Ephraim Robbins, Esq., Tr., -	1,542 29
New Albany, Ia., do. do. Robert Downey, Tr., by G. W. Fagg, -	78
Connecticut State do. do. by Seth Terry, Esq., Tr., -	106 72

Legacy.

In part, from the residuary estate of the late Rev. J. L. Pomeroy, of West Springfield, Ms., by David S. Whitney, Executor, -	1,000
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	\$3,778 01

African Repository.

John H. Eaton, Agent, New York, -	\$40
Garrett Merriwether, Oak Grove, Ky., -	5
John Pilson, Yancey's Mills, Va., -	5
Wm. Pope, Powhatan Co., Va., -	10





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